

surely a voyage around the globe would be amply repaid by a Sabbath's rest in the valley. The only punishment I would inflict on the enemies of missions would be to pillage to these villages; and if they should not then admit that enough has been effected to make remuneration for all the lives and money that have been expended in missions since the Katering praying meeting first met, it would not be for want of evidence.

When brother Boardman visited this people three years ago, they were worshipping demons, and in the practice of all the vices connected with universal drunkenness. But he preached to them the gospel, "with the Holy Ghost sent down from heaven," and behold, "all things have become new."

KAREN MISSIONARY SPIRIT.
22. On leaving Tavoy, I intended, should the providence of God warrant it, to visit the Karen people before my return, but the Karen people, in France, my plans, anticipated me; and five men, fifteen days ago, started on a mission to that country. They returned to day. It would appear from their statements that the Karens are in a higher state of civilization in that country than in this. There they live in large villages, are Buddhists, and have monasteries or kyllongs, where Karen priests, where the Talung language is taught. They are represented as very ready to hear the gospel; but the head men would not suffer their people to go further into the country than the most frontier villages; and threatened to have them whipped and imprisoned, if they brought any books for distribution.

CHEERING FROM FRANCE.
From Mr. Henry Luthers, Secretary of the Paris Tract Society, dated May 18, 1833.

DEAR BROTHERS.—I cannot tell you the joy our Committee felt on the reception of your favor, announcing the generous donation of your Society and that of Boston to the Paris Tract Society. Not only Tract, but the excellent work of Baxter (The Saints' Rest), which has been published in French by the attention of Mr. Mark Wilks. The \$1,500 which you sent will contribute most happily to the advancement of the kingdom of God in this country, where efforts to spread the gospel news of salvation are becoming every day more united and energetic.

I can assure you that the friends of the Tract cause are increasing among us, and that they are not confined to the Tract Society, but that they accompany them with their own personal efforts and with the expectation of some visible fruits of their labors. Our report, the printing of which has been a little delayed by the increase of our business, and which I shall take care to send you when it is published, contains facts which prove abundantly that the good seed has not been sown in vain. For two years we have been successfully engaged in the business of vending, (colportage), and this has become with many of our brethren a favorite work. It consists in sending into the departments, and especially into those which present few other means of religious instruction, colporteurs (hawkers) who are from among Christians full of zeal, and who are able, by their condition in life, to gain ready access to the mass of the people. These men are alternately merchants and evangelists, or rather both at once. They have no other goods than the Bible, the New Testament, Tracts, and the almanac of good advice, a little work resembling your "Christian Almanac." The offering of these books for sale is a natural introduction to religious conversation, and they do not fail to improve the opportunity thus afforded, and mark the persons upon whom they have been able to make some good impression, that they may visit them again when they next come to the place, and their second visit they inquire into the effects produced by the books which they had before sold, explain what has not been understood, address themselves to the consciences of their customers, and often even pray with them. You will easily see, my dear sir, what an effect is produced by the "colportage" system; it increases its utility a hundred fold.

GLASGOW MISSIONARY SOCIETY.—The half yearly sermon of the Glasgow Missionary Society was preached by the Rev. Mr. Stuart, of Paisley, last Sabbath evening week, in Dr. Mitchell's church, where there were a very large congregation. The Society employs four Missionaries, two in Africa, two in India. Besides interpreters, and other assistants in California, South Africa, the communications from the different stations have been very encouraging; and it is confidently expected that the Society will be enabled to extend its mission to the most fertile and fertile of the globe.

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Free-Will-Baptist Foreign Missions.

Last Sabbath evening, Rev. Mr. Sutton, English Missionary at Orleans, preached at the Baptist meetinghouse in this village. The audience was large, and the sermon, which consisted almost wholly of statements of what the preacher had himself witnessed of the evils of idolatry and the good effects of missions, was heard with intense interest. On Monday, we were favored with an interview with Mr. Sutton, from whom we learned some interesting facts, which may be of use to us hereafter.

Mr. Sutton belongs to the denomination called in England General Baptists, which corresponds, nearly in doctrine and discipline, with the Free Will Baptist in this country. Indeed, they are regarded by Mr. Sutton, and we think, with propriety, as the same denomination. He has been in correspondence with individuals of that denomination for some time, in consequence of which some steps have been taken by them towards establishing a foreign mission. One principal object in visiting this country is, to confer with them personally on this subject, and assist in making arrangements for the energetic and successful prosecution of the same. For this purpose, he will remain in this country two or three months longer. His personal acquaintance with the whole subject cannot fail to render his assistance highly valuable to them.

The Free Will Baptists are generally supposed to hold a very loose form of Arminianism, if not Pelagianism itself. This is not correct. They differ from the Orthodox Congregational and Baptist churches, far less than is generally supposed by themselves or others. The mistake concerning them has arisen from charging upon the whole denomination, the errors and extravagancies of a few men among them, who, especially in past years, made themselves somewhat notorious by their extravagance; and it has been perpetuated by the fact, that there has been some intercourse between them and Christians of other denominations. We say this, from personal acquaintance with many of them.

MAINE MISSIONARY SOCIETY.—The Report for the present year (the 26th) published in the *Mirror*, says:

"The whole number of missionaries employed is 69; and the amount of their labors about 14 years. There have been added to the feeble churches, to which they have been sent, about 100 new converts. For several years past, until the present year, it has been received from the American Home Missionary Society, in sustaining a portion of our missionaries. But such a spirit of benevolence has been awakened up within this time, that the resolution was adopted, to supply our own wants; and the Society has been enabled to sustain the missionaries, within its borders; though their number has been increased, and still more the length of the time of their employment."

There have been settled in the ministry in the State, during the year, 10 of these were missionaries of the Society. Five of the number have been settled in places where a stated ministry was never before enjoyed. A little more than half of all the pastors of churches in the State have been settled within the last five years.

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[*PL Chronicle.*]

PLAT HEAD INDIANS.—We learn from Mr. G. P. Dismay of this city, to whom with his friend Walker, of the Yandellton Station, the Christian world are indebted for the first notice of these extraordinary inquirers after "the truth," that a young gentleman in the interior of this state has offered the whole of his property, amounting to \$2,000, in aid of this mission, provided he can have the privilege of being usually employed in that distant field of labor. The same gentleman informs us that the account of the visit of these Indians has recently been published in Paris, in the *Journal des Debats*, and in the *Revue*, which is the official paper of the University, the Royal Institution of France, and several other Literary and scientific institutions. The publication of such intelligence in this Journal indicates that there is some feeling on the subject even in Catholic France.

[*N. Y. Obs.*]

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"Another portion of the community, composed of about sixty persons, did not follow Lutz from personal affection, but through attachment to a plan which he at first conceived of forming a parish of new Catholics, who should occupy a place between the Roman Catholic church and the Protestant church as Lutz did; but it was only so far that they imitated him; they did not with him return to the Roman church. They are at the present moment separatists, and appear to be striving to accomplish the original plan which Lutz recommended, and which they zealously followed. Among these we may be found many very serious men, of whom we may hope that they will not remain out of the lines which unite together members of the same communion, that they will join themselves anew to the regular church, which they have not sufficiently known, and that they will find in its bosom all which they seek.

"Finally, it remains to speak of a third portion of this community. This is composed of 130 persons, who in spite of the greatest trials and temptations, have remained in the evangelical church; and testify also that there has been time when Lutz clearly and faithfully preached the gospel, and that the notices which he has published concerning Carlsruhe contain veritable facts. These brethren remember Lutz with affection, and they bless God for sending upon the church his faithful ministry, abundant benefits temporal and spiritual. And while they deplore the inconsistency and extreme fickleness of character of one, who at other times so well instructed them, they are far from wishing to follow him in his present aberrations. They cite the remarkable words which he spoke to them before, as if he had foreseen what would happen: 'If ever I reject the true doctrine, do you remain faithful;' and they have resolved to follow his advice, far from imitating him in his change. In fact, their faith rests not on the course and example of a man subject to fall into contradiction with himself, but on the rock which cannot be shaken; on the word of the living God, which endures forever.

"Lutz has neglected, since his return to the Roman church, for engaging his old parishioners to imitate him; and it appears that it is in part by order of his superiors that he has done so. At least may we judge, from the precaution he has taken to bring visiting missionaries from the principality that he had held a meeting at Sandzelle, that he had striven to make them take this part. But neither his conversation, nor his letters, nor the efforts of third persons employed for this purpose, have been able to shake them, and every thing permits us to hope that they will persevere, so that no one shall crown them. They have been tried and purified in the fire; and though the evangelical church of Carlsruhe be reduced one third, the reduction is for their good, for the dross has been separated from the gold."

[*Tract Magazine.*]

CARLSRUH, BADEN.

We give below from the *Archives du Christianisme* for May 4th, some further notices of the new Protestant church in Carlsruhe, whose pastor Lutz, having been instructed in his conduct by the Pope's proxy, himself returned to the allegiance of the Pope. The statements are from a publication by two pastors, Brothard and Krauss, and two laymen, Bonters and Volk, who we judge are residents in Carlsruhe of vicinity.

"We speak no more in the name of this parish, which at the commencement of 1832 was composed of six hundred souls, and which went over with Lutz from the Roman church. His return to that church engaged to him a portion of those who had engaged to join him in the new church, and he is now in the midst of a new and more extensive confirmation of the words of our Lord: 'They on the rock, are they which when they hear receive the word with joy, and these have no root, which for a while are rooted, and in time of temptation fall away.' (Luke 8: 13.)

"It would be difficult to say what reasons determined Lutz to leave our church, and re-enter the church which he had abandoned; for he does not explain himself on this subject, and he is not easy always to divine the motives which influence the conduct of men. Perhaps some day he may find it convenient to give the public an explanation, as it is certainly his duty to do, because he has published all which preceded this movement, and which is known by him to have excited so much interest. Yet it is not of him that we propose here to speak.

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"Finally, it remains to speak of a third portion of this community. This is composed of 130 persons, who in spite of the greatest trials and temptations, have remained in the evangelical church; and testify also that there has been time when Lutz clearly and faithfully preached the gospel, and that the notices which he has published concerning Carlsruhe contain veritable facts. These brethren remember Lutz with affection, and they bless God for sending upon the church

BIBLES.
 ERS have this week received

BIBLES.
THE SUBSCRIBERS have this week received by the
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of Oxford Bibles, of various sizes, on fine paper, and in
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JOHN H. WILKINS.
We have also been appointed Agents for Baptist's Com-
municative Bible, (Andrus & Judd's edition) quarto, on fine
paper. This may be pronounced the best quarto Bible now for sale,
and into view the latest and best edition, quality of the
text, and the character of its Notes and Illustrations. It con-
sists of 1100 pages, with more than 300,000 references.

[illegible]

as to interest if possible, as well as it may come.

The following classes of articles are comprehended in the Magazine, and illustrating the elements of religion, with references to the scriptures of the truth. The Magazine will not, however, treat the principles. It will consider its readers, not the truth with whom it is conversant. It is, to those who wish to be guided to a more clear understanding of the principles of religion, useful.

3. Articles on the Bible, and the history of its allusions; and presenting such regard to the book, as will tend to awaken an interest in its study, and Sabbath-school Teachers, in the views of the young.

4. Reviews of such religious books, as are calculated generally to promote the cause of the truth.

5. Articles on the practical duties of life, &c., that arise from the several domestic relations, as parent and child, husband and wife, house-keeper &c.

6. Narrative, dialogues, descriptions, &c., which

6. Occasional extracts from foreign religions ; and such kinds as are suited to interest and influence large numbers.

7. *Communications illustrating Religious Education*—the successful plans of various churches and teachers, and others interested in the young; the principles of the management and instruction of the Sabbath and Sunday schools, and the progress in the young—the dangers to which they are exposed—the duties of parents and teachers. The *Magazine* intended that this subject shall *occupy* the largest portion of the volume.

8. Information in regard to the great benefits of the Religion of Jesus Christ, to the various countries; and discussions of the principles on which conducted, not mere historical or statistical exhibitions of their state and progress, but to serve and strengthen general interest in them.

9. Correspondence of Churches and Christian countries.

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